Studies in the Egyptian Medical Texts

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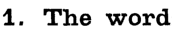
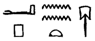
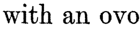
STUDIES IN THE EGYPTIAN MEDICAL TEXTS

By WARREN R. DAWSON

1. The words  and 

In the Egyptian medical texts, but so far as I am aware, not elsewhere, there occurs from time to time a rare word with an ovoid determinative, , *ꜥmm*, which is a part of some animal, for it is never used in connexion with the human body. The passages in which the word occurs are as follows:

1. Of the *nꜥr*-fish: *Ebers*, 30. 1 (128)[1].
2. Of the *nꜥr*-fish: *Hearst*, 13. 10 (203).
3. Of the *ꜥpnnt*: *Ebers*, 63. 20 (427).
4. Of the *trp*-duck: *Ebers*, 32. 3 (146).
5. Of the *pggt*: *Hearst*, 13. 6 (198).

The word *ꜥmm* has been variously interpreted as a viscus, as brain, and as roe or eggs. The last-named sense is doubtfully attributed to the word by Reisner[2] and by the editors of the *Wb. d. aeg. Spr.* (I, 186). Wreszinski[3] and Chassinat[4] adopt the meaning "brain," on the ground that the first of the above-named passages speaks of the "*ꜥmm* of the *nꜥr*-fish, which is found within its head." This phrase at once disposes of the possibility of the meaning "roe" or "eggs."

I cannot think, however, that *ꜥmm* can mean brain. The word for "brain," *ìs* or *ꜣs*, is already well known, and is used both of human beings and of animals[5]. The fact that the writer of the Ebers passage takes the trouble to explain that the *ꜥmm* of the fish is found inside its head to my mind indicates that some organ or structure other than the brain is intended. Had "brain" been meant, the explanatory phrase is quite unnecessary in speaking of so obvious an organ. It is as needless to explain that the brain is found within the head as it would be to say that the heart is in the thorax or the intestines are within the abdomen. The fact that in the case of the fish the *ꜥmm* is stated to be inside the head rather implies that it is usually found elsewhere in other animals. We have therefore to find something other than the brain that is contained in the head of a fish to which the word *ꜥmm* can refer. The alternative, it seems to me, is clear, and the structure referred to can be no other than the otolith, a calcareous shell-like concretion in the internal ear. Otoliths occur in various stages of development in many vertebrate animals, and they are especially conspicuous in numerous species of teleost fishes, where they form hard shell-like bodies of appreciable size, generally two in each ear. The *nꜥr*-fish is the species known to science as *Clarias anguillaris*, and the size of its otolith would range from about 5 mm. to 10 mm. in a specimen of average size, and up to about 12 mm. or 15 mm. in a very large individual. Assuming, therefore, that I am right in suggesting *ꜥmm* = otolith in the case of the fish, it remains to discover how this interpretation fits in with the other animals mentioned.

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[1] The numbers in brackets refer to the sections of Wreszinski's edition.

[2] *Hearst Medical Papyrus*, Vocabulary, 18.

[3] *Der Londoner Medizinische Papyrus*, 118.

[4] *Un papyrus médical copte*, 214.

[5] Examples: *Urkunden*, IV, 84; *Ebers*, 80. 20; 97. 8; *Edwin Smith*, 2. 18 and often.

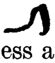
The word 𓂝𓊪𓈖𓈖𓏏, *ʿpnnt,* with determinative either 𓆙 or 𓄛, has had many translations proposed for it. It has been variously interpreted as a kind of snake, as a worm, as a lizard, as a mole, etc. Chassinat believes that the word denotes two different animals: a reptile when written with the snake-determinative, and a mammal, the otter, when determined with the hide, the usual determinative of animals, and especially of quadrupeds[1]. In my opinion, the interchange of general and specific determinatives, especially in hieratic texts, is far too promiscuous a ground upon which to found the proposal that two animals so widely different as a snake (or worm) and an otter can be signified by the same word, differing merely in its determinative. The *ʿpnnt* is nearly always determined by the snake-sign[2]; the hide-determinative, so far as I am aware, occurs but twice[3]. It appears to me quite clear that some creeping animal is meant, and an animal so small that seven of them, together with seven flies and seven earthworms, are used in a single prescription[4]. Now the only small creeping animal that secretes calcareous matter at all resembling the otoliths of fishes is the slug. In most species of slugs the shell is small and rudimentary, often internal and partly concealed by the mantle, and in at least one genus (*Arion*, which includes the common black slug of Europe, *A. ater*) the rudimentary or vestigial shell is represented by numerous irregular calcareous granules. I submit therefore that "slug" is the probable meaning of *ʿpnnt* and that *ʿmm* is its shell.

In the case of the duck, the identification of *ʿmm* with a shell-like or calcareous concretion is at first sight more difficult, but when it is remembered that the gizzards of many birds (and especially those of pigeons, fowls and ducks) when opened are found to contain small pebbles, fragments of shells and other similar objects, in such cases, therefore, it is quite possible that the word *ʿmm* can mean a small pebble, shell or granule taken from the stomach of a duck.

The remaining animal, the *pggt*, occurs, so far as I am aware, but once only, in circumstances that do not help us to define it. In this case 𓂝𓅓𓅓𓏲𓈖𓊪𓎼𓎼𓏏𓆙𓏤 and oil are used as a medicament for sore toes[5]. As the prescription is an alternative to the one that precedes it, which consists of a slug (𓂝𓊪𓈖𓈖𓏏𓄛) cut up and brayed with salt[6], it is probable that the *pggt* is an animal similar in nature to the *ʿpnnt* and may be another kind of slug or snail.

It may be added that the existence of otoliths in fishes was known to the Greeks[7], and in medieval times they were worn as charms against colic and other ailments, or ground up and used in medicines.

2. The 𓄿𓅓𓂝𓅭 bird

In one of the glosses to the twenty-second case in the Edwin Smith surgical treatise the meaning of the expression "the end of the ramus" is explained (recto, 8. 14–15). "The ramus (*ꜣmʿt*), the end of it is in his temple just as the claw of an *ꜣamʿe*-bird (*ꜣmʿ*) grasps an object[8]." Professor Breasted has pointed out that the "claw of the *ꜣamʿe*-bird" is written as a single word, with a special determinative, , and adds "this is obviously the claw of some two-toed bird, inserted here more or less as a drawing or sketch of the bird's claw" (p. 294). Professor Breasted, in speaking of *some* two-toed bird, suggests that we have a choice of several species, but actually the only two-toed bird is the ostrich, in which the two digits are not opposable but parallel, and have no ability to grasp. The special determinative in the text rather seems intended merely to denote the grasp of the foot of *any* perching bird in which the hallux is opposed to the other toes. The bifid sign must accordingly be taken as a rough sketch of a bird's foot, one member of it denoting the hallux and the other the grouped anterior digits to which the hallux is opposed. The digits, however, are wrongly represented as pointing outwards instead of inwards. There is nothing particularly distinctive in the grip of any one particular species of such bird, and any kind would equally well satisfy the simile. It is evident that the *ꜣmꜥ*-bird is selected merely because its name puns on the word *ꜣmꜥt*, "ramus."

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[1] E. Chassinat, *op. cit.*, 215.

[2] *Ebers*, 74. 14 (576); 88. 15 (733); *Hearst*, 10. 4 (144); 10. 18 (157); 11. 3 (159); 13. 5 (197); *Cairo Hymn to Amūn*, 6. 5.

[3] *Ebers*, 63. 20 (427); 88. 5 (727).

[4] *Ebers*, 74. 14 (576).

[5] *Hearst*, 13. 6 (198).

[6] *Hearst*, 13. 5 (197).

[7] Aristotle, *Hist. Anim.*, VIII, 19; Aelian, *De Nat. Anim.*, IX, 7; Pliny, *Hist. Nat.*, IX, 24.

[8] J. H. Breasted, *The Edwin Smith Surgical Papyrus*, I, 293.

"To this two-toed bird's claw", adds Professor Breasted, "the ramus is appropriately compared, for its familiar forked head, terminating in the condyle and the coronoid process, readily suggests such a forked or two-toed claw." Actually, however, the simile chosen by the Egyptian writer is neither an appropriate nor a happy one. In a bird's foot the claws are conspicuous and they play an essential part in the function of grasping, whereas the two prominences at the head of the *rami mandibulae*—the coronoid process and the *capitulum mandibulae* (condyle)—are both blunt-ended: the former is flat with a semicircular contour above, and the latter is semi-spheroid and is supported by a well-defined neck, the *collum mandibulae.* Moreover, with the skull in its normal vertical position, as it would be in a living man, these two prominences point upwards, whereas the claws of a bird when grasping, point downwards. Nor could the simile be suggested by the glenoid fossa into which the condyle articulates, as it is a small depression, the form of which does not in the least suggest the grip of a bird.

3. The Lettuce as an Aphrodisiac

In the important and interesting *Chester-Beatty Papyrus*, No. 1, recently published in an admirable edition by Dr. Alan Gardiner, there is a strange episode in which the aphrodisiac properties of the lettuce-plant are referred to (11. 10–12). The association of the lettuce with the phallic god Min has been pointed out by Dr. L. Keimer[1], and it is quite evident that the herb was eaten by Min to enhance his sexual powers. The new passage shows equally clearly that Seth consumed it for the same purpose, and that its potency was increased by the special treatment to which Isis subjected the plant. Clearly the Egyptians regarded the lettuce as an aphrodisiac, and it is curious to note that other ancient medical writers, instead of, as so often, borrowing Egyptian ideas on the properties of plants, ascribed to the lettuce the opposite function, *i.e.*, that of an antiaphrodisiac.

Dioscorides (*De Materia Medica*, II, 165) says that the lettuce (*θρίδαξ*) taken as a drug suppresses erotic dreams and restrains sexual impulses, and Pliny (*Nat. Hist.*, XX, 26) repeats "peculiares earum...somnum faciendi, Veneremque inhibendi." The same properties are noted by Oribasius (*Euporista*, s.v. θρίδαξ), and Hippocrates (*De Dieta*, II, 25) describes the lettuce as being of a very cold nature and productive of bodily debility—the reverse of an aphrodisiac. The ancient writers were followed by the herbalists of later ages. John Gerard (*Herball*, ed. 1636, 308) says: "The iuice of Lettuce cooleth and quencheth the naturall seed if it be too much used, but produceth sleep," and according to John Parkinson (*Theatrum Botanicum*, 1640, 813) "it abateth bodily lust, and therefore both it and Rue are commended for Monkes, Nunnes and the like Sort of People to eate, and use to keep them the chaster: it represseth also venerous dreames."

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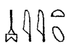
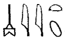
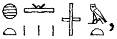
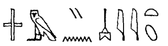
[1] *Ä.Z.*, LIX, 140.

4. The word 

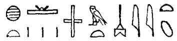
The word , *wḏꜥyt*, has generally been considered to be the fruit of some tree or herb, but this is only an assumption, for the word is determined always by the sign , never by or .

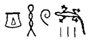
The verb *wḏꜥ* means "to divide," "cleave" or "sever,"and in attempting to identify the drug, I sought for an object that is cloven, severed or divided and which has "something inside" (, *Ebers*, 55. 2). The possibility of a bivalve mollusc at once occurred to my mind, for molluscs, both univalve and bivalve, and from land, sea, or fresh water, were much used by the ancients in medicine and magic. The hypothesis of *wḏꜥyt* being a bivalve shell was enhanced by the peculiar determinative of the word in *Hearst*, 1. 17, which, it seems to me, may well be the hieratic form of . As the animal within the shell is used in medicine, it is unlikely that a marine species is intended, as molluscous animals could only be used when fresh. A river mollusc therefore seems more probable than a marine one, and it is accordingly very likely that a fresh-water mussel is meant. Various species of pearl-bearing fresh-water mussels, of the genera *Aetheria* and *Unio*, are common in the Nile, and specimens of the shells, either entire or made into amulets, have been recovered from many ancient sites in Egypt[1]. These molluscs were therefore quite familiar to the Egyptians.

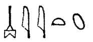
The medicinal uses of *wḏꜥyt* mentioned in the papyri are as follows:

(*a*) 

External. To make hair grow after alopecia, *Ebers*, 66. 14 (467).
For a burn, *E*. 68. 20 (496).
For sore fingers and toes, *E*. 78. 6 (616); *Hearst*, 12. 1 (173).
For the eyes, *E*. 56. 19 (343).
Diuretic, applied as suppository in the rectum, *E*. 9. 3 (26).
Internal. To promote appetite, *E*. 51. 12 (292).
For "eating blood" (? anaemia), *E*. 87. 21 (723).
To banish magic, *E*. 34. 3 (165) = *H*. 3. 6 (36).
To banish a dead man, *E*. 35. 13 (182) = *H*. 1. 17 (16).
Influence of a god, goddess, etc., *E*. 45. 2 (225) = *H*. 7. 1 (83).

(*b*) 

Internal. For a disease called [2], *E*. 55. 2 (326).

(*c*)  simply

External. For pain in nerve or muscle, *H*. 8. 17 (120).

Molluscous animals, with or without their shells, and brayed, calcined, boiled or otherwise treated, are common in ancient and medieval medical works. They are used for affections of the eyes, for skin diseases, eruptive diseases and affections of the scalp. They are employed for the teeth, for inflammations, for pains in the nerves and muscles, stomach and bowels. They are described as excellent for the stomach, to promote appetite, for affections of the bladder, as purgative and vermifuge, and as antidotes for poison[1].

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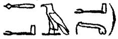
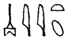
[1] W. M. F. Petrie, *Six Temples at Thebes*, 31; T. E. Peet and W. S. L. Loat, *Cemeteries of Abydos*, III, 30, and Pl. xii; etc.

[2] All the prescriptions for this complaint in *Ebers*, ten in number, are internal and contain elements that are known for their properties of purgative or vermifuge. Perhaps, therefore, some kind of intestinal parasite is meant.

These uses all harmonize with the purposes for which *wḏʿyt* is employed in the medical papyri. The prescriptions to banish magic and the influence of gods, goddesses, the dead, etc. (), are mostly purgatives, emetics and antidotes, as these affections were envisaged as some evil emanation or poison within the patient's body that had to be voided through one of the natural openings of the body. They were therefore usually treated as disorders of the stomach and bowels. Taking all the facts of the case into account, I therefore propose the provisional equation:

 = Fresh-water mussel.

Probably no distinction was made by the Egyptians between the various species known to them, and we can get no nearer to actual identification than to suggest that the word *wḏʿyt* stands for one or more species of the genera *Unio* and *Aetheria*.

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[1] See, *inter alia*, Dioscorides, *De Mat. Med.*, II, 11; Pliny, *Hist. Nat.*, XXX, 15, 43; XXXII, 21; Ibn al-Beithar, *Book of Simples*, s.vv. حلزون, شنج, صدف, صدف البواسير, etc.

Studies in the Egyptian Medical Texts: II (Continued)

Author(s): Warren R. Dawson

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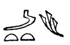
STUDIES IN THE EGYPTIAN MEDICAL TEXTS—II

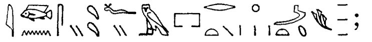
By WARREN R. DAWSON

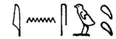
(Continued from *Journal*, XVIII, 150–4)

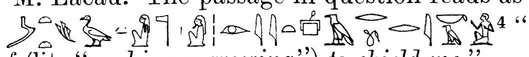
5. The herb 

In 1894, M. Victor Loret devoted a detailed study to the plant *mꜣtt,* which he identified with four different herbs according to the epithets attached to the word. He examined the former identifications of Brugsch, Lüring, Lieblein, Stern, and others, of *mꜣtt* with the Coptic ⲙⲉⲑⲁⲓⲟ, *Crocus hortensis,* and gave good reasons for relinquishing this supposed equivalence. M. Loret finally arrived at the conclusion that *mꜣtt* is the Coptic ⲙⲓⲧ, equated in the *Scalae* with the Arabic الكرفس, celery of various species. For the grounds upon which M. Loret based his conclusions, reference must be made to his paper.[1]

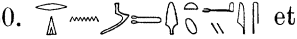
On carefully re-examining the occurrences of the word in the medical and other Egyptian texts, I find myself unable to agree with M. Loret's identification and now have to submit another alternative which appears to me to suit the requirements of the case better. The clue which led me to the identification I now propose is to be found in a text hitherto overlooked by those who have interested themselves in the identification of *mꜣtt.* The text to which I refer is in the Leiden magical papyrus I, 348. In this text there is a list of the parts of the body, each ascribed to a god; it begins on *vs.* 5. 5 and extends to 6. 2. In lines 5. 8 to 6. 1 the following series occurs:

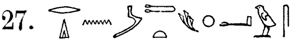
"His phallus is Bebo; ; his thighs are Isis and Nephthys" etc.

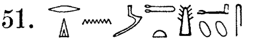
It may be noted that *inswi,* "testicles", corresponds to  in the similar lists at Bibân el-Mulûk.[2] In the Leiden list, as in all others,[3] each part of the body is associated with a god or a goddess, and it is therefore very significant that in the passage just quoted, the name of a fruit should rank as equal to a divinity. This fact of itself suggests that the fruit in question is one of outstanding magical significance. There was indeed a goddess *mꜣtt,* as we know from a passage inscribed upon a middle-kingdom coffin from Beni Ḥasan, published by M. Lacau. The passage in question reads as follows:

[4] "*Oh* Mꜣtt, *daughter of the gods, bursting into leaf* (lit. "*making a growing*") *to shield me.*"

Probably also it is this goddess who is referred to in the Pyramid Texts (§ 1440 *e*):

P. 650.  etc.

P. 727.  etc.

M. 751.  etc.

The determinatives in these parallel texts are significant, as we shall see.

In the Leiden text, however, the actual plant is referred to, not its personification as a goddess. Not only is the god-determinative absent (though invariably present elsewhere), but a particular part of the plant, its *fruit,* is specified. We have accordingly to find a magical plant the fruit of which resembles the testicles of a man. In the Syriac medical manuscript published by Sir Ernest Budge,[1] a long and interesting passage is devoted to the magical virtues of a plant which can be none other than the mandrake. In this passage it is said: "and after the flower of this root . . . hath died away, there remain on the top thereof two little balls which are like the testicles of a man." One of the Arabic names of the mandrake is "devil's testicles", and the "male mandrake", well known in folk-lore, thus receives a plausible explanation.[2] It seems to me not impossible that the association with testicles accounts for the determinatives in the Pyramid Texts, and may have influenced the New-Egyptian writings and which often occur.

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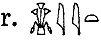
[1] *Rec. de trav.*, XVI (1894), 4–11. [2] E. Naville, *Litanie du Soleil* (Leipzig, 1875), Pls. 14, 20, 21, and 32.

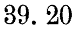
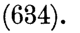
[3] I have given a complete list in my *Magician and Leech* (London, 1929), p. 60.

[4] *Annales du Service,* V (1904), p. 235.

In the temple of Edfu, it is stated that *mꜣtt* grows in the Delta,[3] and in a stela of Ramesses IV occurs the phrase "I have not cut the corn before it was ripe [lit. "in its smallness"] nor the *mꜣtt* before it was counted".[4] This would seem to imply that *mꜣtt* was a cultivated plant.

In the medical papyri *mꜣtt* generally occurs without any qualification, but sometimes an epithet is added, *i.e.* (var. ), "of the Delta", and , "of a foreign country". There are thus two kinds of *mꜣtt*, one indigenous (or introduced and acclimatized) in Egypt, and growing in the Delta, the other imported from a foreign country. These two species I propose to equate provisionally with *Mandragora autumnalis*, Bertol., of the Mediterranean region, and *M. officinarum*, L., which is common in Syria and Palestine. In the following references to *mꜣtt* in the medical papyri, the letters D (Delta) and F (foreign) are added whenever these distinctions are indicated in the texts themselves. The letters E, B, H, and L refer respectively to the Ebers, Berlin, Hearst, and London Medical Papyri, and the numbers in brackets to the sections of Wreszinski's edition of these texts.

External Uses

For burns: E 68. 6 (487)=L 15. 5 (51); E 69. 10 (502) D.
For pain generally: H 9. 13 (135).
For the rectum: E 32. 1 (145).
For the eyes: E 57. 12 (352); E 58. 20 (363), *mꜣtt* brayed in cold water.
For sore tongue: E 85. 20 (701).
For mouth (mouthwash for gumboils or similar): E 72. 17 (555).
For toothache (mouthwash): E 89. 13 (748).
For the ear: B *vs.* 2. 7 (200).
For "heat" (? fever): B 7. 11 (87).
For pain in right side: E 90. 8 (758) D+F.
For the stomach: E 39. 20 (198 *c*),  *mꜣtt.*
For vaginal contraction: E 96. 8 (822), *mꜣtt* pounded in cow's milk.
For stiff joints or muscles: E 82. 5 (655) = H 9. 4 (124), *prt mꜣtt*; E 84. 2 (675) *prt*; E 84. 7 (677) *prt*; E 84. 17 (682); for ditto in leg E 77. 13 (610) *prt*; E 79. 21 (634).
For : E 76. 6 (594).
For *šfwt n mt* (? varicose veins): H 8. 13 (113), *mꜣtt* pounded with fat.
For *wḥꜣw*: E 26. 5 (111); E 26. 8 (112).

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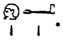
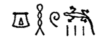
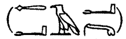
[1] *Syrian Anatomy, Pathology and Therapeutics* (Oxford, 1912), II, 708.

[2] R. Campbell Thompson, *Assyrian Herbal* (1924), 189.

[3] J. de Rougé, *Inscr. et notices recueillies à Edfou*, Pl. cvi.

[4] K Piehl, *Ä.Z.*, XXII (1884), 39, ll. 18–19. Dr. Gardiner informs me that the det. of *ḥsb* should be and not as in the text, and that is to be taken temporally as .

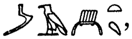
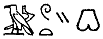
Internal Uses

For pain generally: B 13. 2 (153) F; in belly. B 14. 2 (157), D+F.
For induration of right side E 43. 6 (209), D+F.
For bladder and urination: E 50. 13–14 (282) = H 5. 2 (68), D+F.
For contraception: B *vs.* 1. 2 (192).
For :[1] E 55. 17 (334).
For influence (): E 45. 23 (236); E 45. 14 (231), D; E 45. 4 (226), D; E 45. 7 (227); E 45. 9 (228); E 35. 13 (182) = H 1. 17 (16), *prt*.

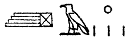
The above-named medicinal uses of the plant *mꜣtt* are consistent with those to which the mandrake was put by ancient medical writers. It would be out of place to discuss here the many interesting references to the medical and magical uses of the plant, as these have frequently been dealt with by various authors.[2] The medicinal uses indicated by the Egyptian papyri postulate a sweet, palatable, mildly astringent herb, and other texts define it as growing in the Delta or imported from foreign lands. The magical uses to expel the "influence" of gods, the dead, adversaries, and other malign beings are also noteworthy.

Actual specimens of mandrake-fruits were identified in the floral wreaths on the mummy of Tutʿankhamūn,[3] and it is possible that some of the fruits represented in numerous banqueting scenes may be intended for those of the mandrake.

It was formerly believed that *ḏiḏi* was the Egyptian word for mandrake, an error first made by Brugsch, who sought to identify it with the Hebrew *dudaim*.[4] This was long ago shown to be erroneous by M. Henri Gauthier,[5] who demonstrated that *ḏiḏi* was not a plant but a mineral, and more recently I have tried to define more closely its real nature.[6]

In conclusion, I might throw out the suggestion that the word *mꜣtt* may possibly be akin to , a word meaning some part of the body, which occurs in a magical text.[7] It seems also possible that this word may mean testicles, a meaning appropriate to the context, and that it may be the same as the word , "Hoden", quoted in the *Wb. d. aeg. Spr.*, II, 28, but which I cannot investigate in the absence of references.

(See additional note, below, p. 137.)

6. The drug 

In the medical texts this drug occurs in various prescriptions for external application. It is never used for internal doses, and was therefore unpalatable or poisonous. Two kinds are mentioned, those of Upper Egypt and the Delta. In the following references, these are specified as U and D respectively.

For muscles and joints: H 7. 15 (94), U; H 16. 2 (237), U.
For pain in fingers and toes: H 12. 3 (174) = E 78. 9 (617); U+D.
For dressing for excised tumour: E 104. 4 (857 *c*).
For the rectum (suppository): E 31. 9 (144).

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[1] See *Journal*, XVIII, 153, n. 2.

[2] For a long discussion with many references, see Sir J. G. Frazer, *Folk Lore in the Old Testament* (London, 1919), II, 372–97. For the medicinal uses see R. Campbell Thompson, *Assyrian Herbal*, 187–90; Dioscorides, *De Mat. Med.*, IV, 76; VI, 16; Pliny, *Nat. Hist.*, XXXV, 94; Celsus, *De Re Medica*, V, 25, 1; Ibn al-Beithar (ed. Leclerc), Nos. 422, 1156, 1177, 2033, 2034, 2180, 2300, 2301; F.Ll. Griffith and Sir Herbert Thompson *Demotic Magical Papyrus*, I, 150, 151; W. R. Dawson, *American Druggist*, Aug. 1925, etc.

[3] P. E. Newberry in Howard Carter's *Tomb of Tutankhamen*, II, 192.

[4] *Ä.Z.*, XXIX (1891), 31–3.

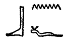
[5] *Revue Égyptologique*, XI (1904), 1–15.

[6] *Journ. Royal Asiatic Soc.*, 1927, 497–503.

[7] A. H. Gardiner and others, *Theban Ostraca* (1913), p. 14 (Ostracon C 1, line 6).

For the eyes: E 55. 21+56. 2 (326), U+D; E 57. 3 (345), U; E 59. 2 (366) U; E 59. 5 (367), U; E 59. 13 (369), U; E 59. 14 (370), U; E 59. 19 (374), U; E 60. 2 (377), U; E 61. 5 (388) U; E 61. 16 (394), U; E 63. 5 (419), U+D.

The uses of this drug suggest one of the arsenic salts, orpiment or realgar (σανδαράχη and ἀρσενικόν of Greek writers). Orpiment was known to the Egyptians, and it was used by them as a pigment.[1] As the mineral does not occur native in Egypt, it must have been imported. In this case the varieties from Southern and Northern Egypt would be those imported respectively from Ethiopia and from Asia and marketed in the commercial centres of the two regions. Both kinds (red and yellow) were used by the Assyrians in medicine.[2]

7. The word  (dets. , ,)

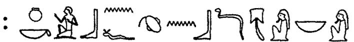
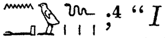
In the medical texts the *bnf* of the ox, *ꜣbdw*-fish, and tortoise is used as a drug. The uses are as follows:

External Uses

For leucoma (fish): E 62. 6 (405).
For *ḫnsyt* of scalp (fish): E 65. 6 (449).
For skin-disease (ox): E 87. 10 (718).
For ear-ache (ox): B. verso, 2. 8 (200).
For boil or swelling (ox): E 104. 5 (857 *c*).
For *wḫꜣw* and pains (ox): E 26. 20 (117).
For inflamed wound (ox): S 14. 4 (41); S 16. 9 (46). In the first of these "ox" is omitted in error, but evidently intended).
For aphrodisiac (anoint phallus) (tortoise and fish): Mag. Pap., unpublished, *vs.* 5.

Internal Uses

For vermifuge (ox): E 22. 7 (75).

I do not know of any occurrence of the word outside the medical texts[3] save in one passage only, which occurs in a Middle Kingdom Coffin-text:  ;[4] "*I am the* bnf *of* Bḏ, *the Lord of Serpents*". *Bḏ* was a bull-god.[5]

The medicinal uses of *bnf* are (save one) all external, which suggests a bitter and unpalatable drug. The only internal use is significant, for it is a vermifuge, for which bitterness is most appropriate. The uses of *bnf* correspond to a remarkable degree with those of *wdd*, "gall"; the *wdd* of the ox, *ꜣbdw*-fish, and tortoise being especially frequent. The identification and uses of *wdd* I have dealt with elsewhere.[6] There can be little doubt that *bnf* and *wdd* are synonymous and both mean "gall". The determinatives of *bnf* have become generalized, but originally and meant the gall-bladder, and its secretion.

The latest discussion of *bnf* is that of Prof. Breasted,[7] who considers that it means dung or excrement. This interpretation, however, is inadmissible, for it does not take into account the most frequent determinatives and , nor the impossibility of collecting the excrement of a fish.

In connexion with the aphrodisiac use of gall mentioned above, it may be noted that the gall of a goat is used in exactly the same way in the London-Leiden Magical Papyrus (verso, 13. 7).

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[1] A. Lucas in Howard Carter's *Tomb of Tutankhamen*, II, 180. *Cf. London-Leiden Mag. Pap.*, Verso, 3, 18.

[2] R. Campbell Thompson, *The Chemistry of the Assyrians* (1925), 43. *Cf.* E. Chassinat, *Un papyrus médical copte* (1921), 82.

[3] *bnf* in *Pyr.* 1464 (P. 782) is evidently an error for *bnw-f* as the duplicate texts show.

[4] P. Lacau, *Textes Religieux*, LXXV, line 7 (= *Rec. de Trav.* XXXI, 31).

[5] *Cf. Ä.Z.*, XLIII (1906), 79.

[6] *Ä.Z.*, LX (1926), 21.

[7] *Edwin Smith Surgical Papyrus*, I, 381.

8. The fish

This fish is best known from its frequent mention in mythological texts as piloting the boat of the sun-god.[1]

M. Victor Loret considered that the *ꜣbdw* is not a fish at all, but a species of tortoise (*Trionyx aegyptiacus*).[2] His demonstration, however, is unconvincing, for the word always has the fish-determinative; never or . His hypothesis, moreover, ignores the mythological association of the fish with the sun-god[3] whereas the tortoise was the deadly enemy of Rēʿ. (*Cf.* the frequent expression "Rēʿ lives: the tortoise is dead".) The pictures of the *ꜣbdw*-fish swimming in front of the sun-god's boat, frequent on coffins, etc., are too conventionalized to enable us to fix the species, but it can at least be said with certainty that *ꜣbdw* is a fish and not a reptile.

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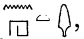
[1] See, *e.g.*, the hymns to Rēʿ, *Pap. Ani*, sheet 1, l. 15; sheet 20, l. 44; *Pap. Ḳenni* (Leiden) 2, line 13; *Book of the Dead*, 100 (*Pap. Nu*, line 9).

[2] *Ä.Z.*, xxx (1892), 25.

[3] In the "Litany of Seker" (Pap. B.M. 10188, 2. 14) it is called the "pure *ꜣbdw*-fish". *Cf.* also *Pap. Berlin 3027*, 2. 5.

Additional Note on

Since Section 5 of the foregoing article was printed, Dr. Gardiner has shown me his transcription of an unpublished magical papyrus in Budapest, in which a prominent part is played by a magical plant called . Until the text is available for study, it cannot be known whether my conclusions will need modification, but it seems likely that *mꜣtt*, originally the name of a specific herb, may have become a generic term for magical plants of various kinds, just as , originally the sycomore tree, became a generic term for trees, and was compounded with the indirect genitive with the names of other trees, *e.g. nht nt db; nht nt ʿntiw.*

Studies in the Egyptian Medical Texts: III (Continued)

Author(s): Warren R. Dawson

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STUDIES IN THE EGYPTIAN MEDICAL TEXTS—III

By WARREN R. DAWSON

(Continued from *Journal*, XIX, 133–7)

9. The herb

THIS plant has been identified with the lettuce, but its medicinal uses do not favour this equation, and, moreover, the Egyptian name of the lettuce is well known. In magic, it is a herb hostile to demons. In Pap. Berlin 3027, 2. 3–4, the magician thus addresses the demon: "I make a charm for him (*sc.* the baby whom he is protecting) against thee of the *ʿfꜣ* which inflicts injury, of onions which destroy thee, and of honey which is sweet to the living and bitter to the dead." The medicinal uses of *ʿfꜣ* are as follows:

External Uses

To stop pain in any part: H 3. 12 (42); B 14. 2 (157); B 14. 10 (162).
To stop pain in the abdomen E 13. 13 (40).
To stop pain in the legs: E 77. 8 (608); E 77. 11 (609).
For stiff joints and muscles: E 80. 11 (640); E 83. 14 (668); E 83. 17 (670).
For alopecia: E 66. 14 (467).
For a sore: E 71. 5 (530).
For earache: B verso, 2. 10 (201); B verso, 3. 6 (204).

Internal Uses

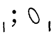
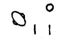
For cough: B 3. 11 (36); E 53. 16 (312).
For vermifuge: E 20. 2 (64); E 21. 3 (67).
For purging: E 23. 3 (86).
For *nsyt*: H 13. 15 (209) = E 89. 19 (751) which adds "of the eyes".

The principal uses of the plant are for assuaging pain, and as it is taken internally for coughs, some sweet, soothing herb must be intended. The μελίλωτος of Dioscorides (*De Mat. Med.*, III, 48) suits the requirements. Dioscorides states that the herb is good for soothing inflammations, pains in the stomach, and sores and pains in the head, eyes, and ears. The uses named by Pliny also agree (*Nat. Hist.*, XXI, 87).

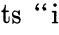
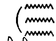
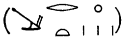
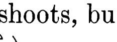
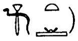
The plant is a kind of clover which secretes much honey. It is mentioned in this connexion by Aristotle as one of the principal plants used by bees (*Hist. Anim.*, IX, 40 [627*a*]).

I therefore suggest the identification of *ʿfꜣ* with the Melilot or Sweet Clover, *Melilotus officinalis*, L.

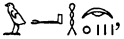
10. The plant

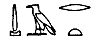
This plant, which is extremely common in Egyptian medical texts, is written with various determinatives (; ; ; ; etc.), the significance of which will presently appear. It has been identified with the Coptic ϭⲁⲣⲁⲧⲉ by Budge (*Eg. Dict.*, 899*b*, 900*a*); with ϫⲏⲣⲓ by V. Loret (*Flore Phar.*, 2nd ed., 145), and with ϫⲓⲉⲓⲣⲉ by Munier (*Ann. Serv.*, XVIII, 285). In the *Scala Magna* ϫⲏⲣⲓ = خرنوب, which Kircher translates *siliquae, glandes.*

ϫⲓⲉⲓⲣⲉ means a pod or siliqua. It is used of the acacia in the Coptic Medical Papyrus, **ϫⲓⲉⲓⲣⲉ ⲛ̄ϣⲟⲛⲧⲉ** (ll. 95, 167, 182, 414), but does not occur otherwise in that MS. The name of *ḏꜣrt* is absent from the lists of cultivated plants in Pap. Harris, Anastasi IV, Lansing, Peasant, etc. In Pharaonic times at least *ḏꜣrt* could not have been a general term for part of a plant, as there are abundant indications of its specific character.

In the medical texts, *ḏꜣrt* most often appears simply, when the whole plant, or a decoction of its leaves or its fruit is usually intended. Sometimes, however, particular parts of it are specified: its "inside" (); its sap or juice (); its fruit (); its meal or powder ( ), or its shoots, buds, or fibres (?) (). It is also sometimes spoken of as green or fresh ().

The plant *ḏꜣrt*, or a particular kind of it, came from the Oasis.

Loret identifies it with *Ceratonia siliqua*, the carob-bean. Against this, however, apart from the inappropriateness of its medicinal uses, is the absence of the word from the many lists of food-plants. On the other hand, it must be admitted that the word usually translated "carob", , is likewise absent from the lists. In any case, the words *ḏꜣrt* and *wꜥḥ* are not synonymous, for both sometimes occur in the same prescriptions. Before discussing the plant further, its medicinal uses must be tabulated:

a.  (det. ○, or) simply

External Uses.

For breasts: B 2. 5 (18).

Burns: L 6. 3 (17); L 6. 8 (21); L 14. 2 (46); L 15. 7 (52); L 15. 11 (56) = E 69. 12 (504); E 67. 19 (482).

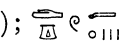
Contraceptive: E 93. 7 (783).

Eyes: E 56. 11 (338); E 56. 12 (339); E 56. 19 (343); E 57. 1 (344); E 57. 7 (348); E 57. 13 (353); E 57. 16 (355); E 58. 2 (358); E 58. 4 (359); E 61. 2 (386); E 61. 17 (395); E. 62. 9 (408); E 63. 6 (420).

For "eating blood": E 87. 20 (723).

Hair, scalp, and eyebrows: E 64.19 (442); E 64. 21 (443); E 65. 7 (450); E 69. 8 (501).

Joints and muscles: H 16. 14 (249); E 79. 12 (631); E 79. 15 (632); E 79. 18 (633); E. 80. 12 (640); E 82. 9 (660); E 83. 1 (663); E 83. 12 (667); E 83. 18 (671); E 83. 21 (673); E 84. 2 (675).

For "influence": E 46. 11 (242);  of *ḏ*, Leiden 345, recto, I. 2. 8.

Polypus: E 88. 11 (732).

Pus: H 71. 11 (89); H 10. 18 (140) =E 73. 1 (557).

Rectum and anus: E 33. 8 (158); CB[1] 7. 10.

Sores and wounds: E 70. 5 (517); E 70. 9 (520); E 70. 22 (525); E 71. 6 (532); E. 71. 9 (534); E 71. 20 (542); E 72. 2 (544); E 106. 1 (862); Ed. S. 14. 7 (41); Ed. S. 16. 10 (46).

Teeth: E 89. 7 (742).

Tongue: E 85. 20 (702); E 86. 1 (703).

Toes: H 8. 17 (118); H 12. 11 (184); H 13. 1 (191); H 13. 5 (196); H 13. 9 (202).

For *šfwt*: E 9. 16 (139); H 15. 17 (236); E 73. 9 (563).

For *tmt*: L 4. 5 (10).

For *ꜣšyt*: H 3. 9 (39) = E 71. 13 (537).

For *wḥꜣw* in any part: E 26.18 (116).

For *ḫnš*: E 86. 10 (709).

For ——?: H 1. 19 (10); B 3. 4 (28).

---

[1] Chester-Beatty Papyrus, No. VI.

Internal Uses.

For coughs: B 3. 12 (37); B 4. 5 (45); E 53. 1 (305); E 53. 2 (306); E 53. 4 (307); E 53. 9 (309); E 54. 17 (324).
Bladder and urine: E 3. 5 (10); E 11. 12 (44); E 15. 13 (47); E 16. 1 (48).
Breast: E 35. 15 (183); E 35. 19 (185).
Heart: H 4. 2 (48) = E 44. 6 (217); E 46. 7 (240).
"Influence": H 6. 17 (83) = E 45. 2 (225).
Belly, pain or other affections: H 2. 15 (29) = H 24. 10 (97); H 13. 16 (211); E 23. 18 (91); E 24. 10 (97); Purgative, E 5. 10 (17).
Rectum and anus: CB 8. 9; 8. 11.
Vermifuge: E 17. 11 (55) = B 1. 1 (2); E 22. 19 (84).
Epilepsy (?): E 90. 2 (755).
Mouth: E 27. 9 (122) = B 3. 9 (35).
Pain in sides (ribs): B 5. 9 (48).
Sharp pains (? neuritis): B 11. 7–8 (138).
Lungs: E 6. 19 (21); E 11. 21 (35); E 35. 19 (185).
Stomach: (cooked in fat or beer), E 39. 11 (197); E 40. 13 (201); E 43. 16 (212), *ḏ* of the Oasis.
For *dḥrt*: H 9. 10 (131) = E 52. 20 (302).
For ——?: E 55. 10 (329); E 55. 13 (331).

b. "Inside", *i.e.* Pulp (or)

External Uses.

Scalp: H 6. 3 (76) = E 47. 10 (248).

Internal Uses.

Bladder: E 49. 12 (268).
Rectum: E 32. 16 (153).
Breast: E 35. 16 (184).
Pains generally: E 27. 20 (127).
For ——?: B 19. 12+20. 2 (185).

c. Juice

External Uses.

Eyes: E 62. 1 (399).
Eyebrows: E 66. 3 (462).
Rectum and anus: B 18. 7 (173); B 18. 11 (176); B 19. 5 (182); E 31. 16 (143); E 93. 11 (785).
Vagina: E 96. 10 (823).

Internal Uses.

Cough: B 4. 4 (43).
Rectum and anus: E 31. 2 (135); 31. 2*b* (136); E 32. 9 (150); E 32. 10 (151); E 33. 9. (159).

d. Meal or Powder

External Uses.

Breasts: B 2. 1 (14); B 2. 2. (15).
Burns: L 15. 13 (60) = E 69. 14 (506).
Bones: H 14. 13 (217); H 14. 14 (218); H 15. 4 (226).

Eyes: E 60. 12 (384); E 62. 20 (415).
"Influence": B 8. 3 (92); E 46. 17 (243) = H 5. 8 (71).
Legs: B 10. 11 (122).
Toes: H 12. 13 (184); E 81. 4 (647).
Rectum and anus: E 32. 2 (155); E 33. 17 (163); E 33. 22 (164); CB 5. 5; 8. 2.
Sores and wounds: H 16. 11 (246); H 18. 1 (260); Ed. S. 14. 7 (41).
Scalp: E 64. 22 (444).
Sharp pains (? Neuritis): E 75. 10 (589); E 75. 16 (591).
For *śꜥšt*: H 3. 8 (38).

Internal Uses.

Bladder and urine: E 2*b*. 14 (8).
Belly: E 24. 2 (93); E 24. 4 (94); E 25. 17 (107).
Rectum and anus: H. 1. 5 (6); E 33. 11 (160).
Vermifuge: B. 1. 1 (2) = E 17. 11 (55).
Muscles and joints: E 82. 3 (654) = H. 9. 2 (123).

e. Other Parts

𓏙𓄿𓏲𓈒𓏥: Muscles and joints: H 9. 2 (123) = E 82. 3 (654) which has 𓂋𓈒𓏥.
𓌸𓂋𓏏𓈒𓏥: Toe-nails: H 13. 7.
𓏲𓏏𓇋𓇋𓏏𓐍𓏤: For burns: E. 69. 8–9 (501).

The use of the "inside" (*i.e.* pulp) and juice requires a large fleshy or juicy plant, and there are abundant indications that it is astringent and bitter. The occasional use of the det. ○ also indicates a globular fruit. The Colocynth, or Bitter Gourd (*Citrullus colocynthus*, L.) exactly suits the requirements of the case. When it is ripe, the fruit turns yellow, and is about as large as an orange. The unripe fruit is green (*cf.* 𓇅𓏏𓈗, frequent in the above quoted prescriptions). The medicinal uses specified by Ibn al-Beithar (ed. Leclerc, vol. I, no. 714, p. 461) also closely correspond with the Egyptian uses. When taken in internal doses, its bitterness is generally mollified with honey, wine, or sweet ale.

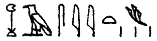
The inside pulp rapidly dries and becomes a powder, and is a bitter, astringent, and powerful medicine. The colocynth is common throughout Palestine (H. B. Tristram, *Nat. Hist. of the Bible* (1868), 452), and it was used by the Assyrians in medicine (R. Campbell Thompson, *Assyr. Herbal,* 40). Its dust has been found amongst the embalming materials of mummies (R. R. Madden, *Travels,* II, 86).

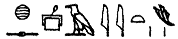
11. The plant 𓈙𓅓𓈙𓅓𓏏𓆰𓏥

This herb is somewhat rare in Egyptian medicine. Its occurrences are as follows, all external:

For fever: B 7. 8 (81); here its roots are used, and the choice of the herb is clearly due to its punning on 𓈙𓅓𓅓𓏏𓍱𓏤, "fever".
For irrigating the rectum: CB 6. 7 (juice); CB 7. 8 (seeds crushed).
For a sore toe-nail: E 78. 18 (618); H 12. 16 (188).
For uterine contraction: E 96. 7 (821).

It is tempting to identify the plant with the Arabic *šmšm,* sesame, but the two can scarcely be identical, for sesame is constantly used for internal doses, whereas the Egyptian *šmšmt* never is. The word occurs in the Pyramid Texts (§ 514) with an elaborate determinative, and is spoken of as a plant from which ropes are made, which makes the equivalence with hemp, *Cannabis sativa*, much more likely. Hemp (قنّب) is stated by the Arabic medical writers to be unfit for internal use.

12. The plant 

This plant, which rarely has the det. , is also written  and in various other corrupt ways. In medicine, it is used either entire and without qualification or its roots, fruit, and "tails" (*sd*) are specified. The "tails" suggest long tapering tendrils. The rind (*mnt*) is also used. In the following list of medicinal uses, the letters R, F, T, and M, are added when the root, fruit, tendrils, or rind are specified.

External Uses

Fumigation for "influence": B 7. 1 (73); B 5. 11 (59) F.
Mouthwash: B 9. 4 (107); B 9. 5 (108) M; E 27. 8 (122) = B 3. 9 (35) F.
Ointment: for "influence", E 46. 12 (242); E. 47. 6 (247) = H 6. 16 (75) F; for *nsyt*, B 9. 6 (109).
Emollient for joints and muscles: E 77. 13 (610) F; E 81. 8 (649) = H 8. 9 (107) F = H 15. 7 (228) which omits F; E 82. 12 (657) = H 7. 15 (94) F; E 84. 16 (682) F; E 85. 11 (693) = H 9. 1 (121).
For ——?: B 2. 8 (22) *šk*.

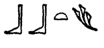
Internal Uses

For belly: E 6. 6 (19) R; for *šfwt* of belly, E 13. 8 (39) F.
Stomach: E 37. 13 (191*b*); E 38. 13 (194*b*).
For urination: H. 4. 13 (62); E 49. 3 (263) R; E. 49. 16 (271) T.
Pain in right side: E 43. 5 (209) T.
Liver: E 67. 8 (477) F.

The presence of tendrils, as well as the uses of the plant, suggest bryony (*Bryonia dioica*, Jacq.). The plant is bitter and astringent, the stems being full of acrid and strong-smelling juice. The root is large and tuberous. The fruits are poisonous if taken alone. In the two cases above in which the berries are used internally, they are prescribed in very small quantities, mixed with sweetening and attenuating drugs.

A related species, *B. cretica*, is probably the ἄμπελος ἡ ἀγρία, "wild vine", of Theophrastus (*Hist. Plant.*, IX, 20, 3), who says that its root is heating and pungent, and is useful as a depilatory and for removing freckles, whilst the fruit is used for tanning leather—all indicating the acrid and astringent nature of the plant. See also Dioscorides, *De Mat. Med.*, IV, 183.

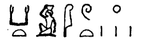
Ibn al-Beithar is probably referring to bryony under the name of كرم انبالس اغريا, *karm ambelos aghria* (ed. Leclerc, vol. III, no. 1905, p. 154), the Arabic name of which is a mere transcription of the Greek. He speaks of two kinds, one of which produces flowers, the other astringent fruits. This is a correct observation, for bryony is dioecious, *i.e.* the male and female flowers are on different plants.

13. The herb 

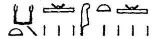
This plant occurs but once in the medical papyri. In the Book of the Dead (xxxii) it is used to repel crocodiles. It is used in E 97. 16 (841) to rid a house of fleas, and was therefore a very powerfully scented herb. The κόνυζα of Dioscorides (*De Mat. Med.*, III, 136) is said to drive away reptiles and flies and to kill fleas. This plant is the κόνυζα ἡ θήλεια of Theophrastus

(*Hist. Plant.*, vi, 2, 5), which, he says, repels wild beasts by its powerful smell (*cf.* Pliny, *Nat. Hist.*, xxi, 32). Ibn al-Beithar (ed. Leclerc, vol. ii, no. 1448, p. 401) gives the Arabic name as طبّاق, *ṭubbak*. Can this be derived from the Egyptian name altered by metathesis of *b* and *t*? The Arabic translation of Dioscorides gives the herb the name of حشيشة البراغيث, "flea-plant".

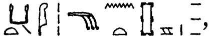
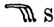
The plant described above is the *Inula graveolens* of botanists; the European *Pulicaria dysenterica*, "Fleabane", is closely allied.

14. The plant 

This plant, which occurs rarely in the medical texts, is always used externally.

To bring a boil or gathering to a head, in a poultice applied hot, E 78. 6 (595); H 9. 12 (133), written  [*sic*].

Fumigation to banish "influence," or pain: B 5. 12 (60); B 7. 1 (72); B 7. 2. (74).

In the first of the Berlin passages the plant is called , "*k.* of the wall". This designation, taken in conjunction with the det.  suggests some kind of lichen. Lichen is aromatic when burnt, and is appropriate for fumigations, and Pliny (*Nat. Hist.*, xxvi, 10) speaks of it as good for skin diseases, tumours, etc. (*cf.* Dioscorides, *De Mat. Med.*, iv, 53).

A species of lichen, *Parmelia furfuracea*, dried, was sometimes used to stuff the body-cavities of mummies. The mummies of Siptah, Ramesses IV, and Zedptahefonkh were filled with this plant (G. Elliot Smith, *The Royal Mummies*, 73, 89, 113).

Studies in the Egyptian Medical Texts: IV (Continued)

Author(s): Warren R. Dawson

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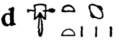
STUDIES IN THE EGYPTIAN MEDICAL TEXTS—IV

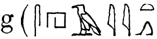
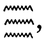
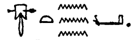
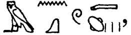
By WARREN R. DAWSON

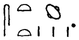
(Continued from *Journal*, xx, 41–6)

15. The affection called 

THIS word has generally been translated "swelling" and sometimes "boil", "ulcer" or the like, but I believe it to mean a sharp or acute *pain*, popularly a "shooting pain".

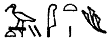
B. Ebbell (*Ä.Z.*, LXIII, 115) came somewhat nearer the truth when he proposed "rheumatism" as the meaning of *śtt*, but his rendering does not fully account for all the occurrences of the word in the medical texts, although it may be appropriate to some few of them. The following are the instances of the word in the medical papyri:

1. E 51. 15 (294). "Beginning of the remedies for reducing () *śtt* in the groins." An external remedy in which a plant (which I shall attempt to identify in § 17) is applied to the affected region, "then it (the pain) subsides immediately". There is a duplicate of this remedy in H 3. 4 (35), where is corruptly written for *śtt*. Perhaps hernia.
2. E 51. 19 (295). For *śtt* in the neck which causes pain when the head is inclined. External remedy. This oft-quoted passage is generally understood to refer to boils, but it is clearly a case of fibrositis, or "stiff-neck".
3. E 52. 6 (296). Here *śtt* is a symptom of some stomach trouble which makes the abdomen rigid. There is a duplicate in E 25. 3 (102), where *śtt* has wrongly the additional determinative , doubtless borrowed from . In both passages *śtt* is qualified as , the meaning of which is unknown to me.
4. E 52. 7 (297). For *śtt m ḫꜣt*, pain in the belly. The remedy is an internal dose containing figs, cumin, and other sedative and carminative drugs. Duplicate in B 11. 5 (136), which adds "and in all other parts of the body". Probably colic, or some other form of acute "stomach-ache".
5. E 52. 15 (300). Similar to No. 4, but adds to title "of a man or of a woman".
6. E 52. 10 (298). For *śtt* in the front of the head and in the neck. External application to the head. Probably neuralgia or similar.
7. E 52. 13 (299). The same, but treated by an internal dose.
8. E 103. 12 (856 *f.*). Pain in the arm and trembling of the fingers diagnosed as *śtt*. The Berlin duplicate has *śtt* of the fingers, instead of "trembling". This may be paralysis agitans.
9. B 4. 9 (48). *Śtt* of the sides (, "costal cage"). Internal dose.
10. B 11. 7 (138). For all kinds of *śtt* which come and go (*ḫtḫt*) in a man's flesh. Internal dose. Shooting or intermittent spasms of pain.
11. B 11. 11 (139). For *śtt* which are painful in summer and in winter in all parts of the body. External remedy applied to the thorax.
12. B 11. 12 (140). For *śtt* which are painful in winter in all parts of the body. External remedy.
13. B 12. 1 (141). Similar to No. 12.
14. B 12. 2 (142). For *śtt* which gives pain under the right or left breast (i.e. in the R. or L. hypochondrium). External remedy.

15. B 12. 3 (143). For *št* in the bladder or uretha (painful micturation). Internal dose. Perhaps inflammation of the prostate gland. B 12. 4–5 (144–7) are other remedies for the same.
16. B verso 2. 9 (201). For *št* in the ear. Remedy applied to ear. Acute *otitis media* or some other form of ear-ache. B. verso 2. 12 (203) is similar.
17. Edwin Smith 15. 1. Dislocation of the ribs causes acute pain (*št*) in the costal cage ( ). In this papyrus *št* is written .
18. Ed. S. 16. 18; 17. 2. A wound in the shoulder causes *št* in the scapula (i.e. in the nerves and muscles of the scapular region).

From an examination of the above-mentioned cases it will be seen that there is not one in which the meaning "swellings" or "boils" is necessary or even probable, and to many such a significance is wholly inappropriate. The sense in every case is satisfied by the translation "acute pain", or "shooting pain". In some cases the pain might be of a rheumatoid character, but such cannot be the meaning in Nos. 1, 4, 6, 15–18. In the numerous remedies for pains and stiffness in the muscles and joints which are undoubtedly rheumatoid or arthritic, the word *št* is never once used.

It may be added that the meanings "swellings" or "rheumatism" are quite inapplicable to the sense in Pap. Bremner-Rhind, 5, 26.

16. The plant 

This herb, "Thoth's feather", or "ibis-wing", is thus employed in the medical papyri:

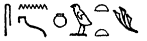
External Uses

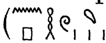
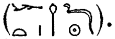
Mouth-wash for teeth: E 89. 9 (745).
For pain in right side: E 90. 9 (758).
Emollient for stiff joints: E 83. 15 (669).

Internal Uses

Vermifuge: E 22. 12 (79).
For pain in head and neck: E 52. 13 (299).
For pain in left side: E 79. 11 (631).
For pains in stomach or belly: B 13. 9 (155); B 14. 1 (157); B 14. 5 (160).

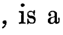
Apuleius Barbarus (*Herb.*, ii) gives *Ibeos Pteron* as one of the synonyms of his *Herba quinquefolium*. This is the *πεντάφυλλον* of Dioscorides (*De Mat. Med.*, iv, 42), which is one or more of the many species of *Potentilla*, probably *P. reptans*. The Egyptian uses of "Thoth's feather" are consistent with those of Dioscorides, from whom Apuleius borrowed. The striking and unusual vernacular name given by the latter suggests that identification of this plant with a species of *Potentilla* is very probable.

17. The plant 

This herb is not of common occurrence in medicine, but a gloss in a passage of the Ebers Papyrus defines its nature. The prescription, which is repeated in Pap. Hearst [E 51. 15–20 (294) = H 3. 4–6 (35)], is for acute pains in the iliac region (), and it begins thus: "There is a herb, *šnwtt* is its name; it grows on its belly like the *kꜣdt* and its flowers are like the lotus. Its shoots are found like 'white-wood' (). Gather it and smear it on the groins, then it (the pain) subsides immediately. Its seeds, made into a cake, are given for (i.e. to relieve) the pain."

The herb is also taken internally as a vermifuge [E 22. 19 (83)], and applied externally for pain in the right side [E 90. 11 (759)].

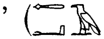
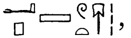
The description of the herb, a trailing plant with bell-like flowers, suggests a kind of *Convolvulus*. There is a species, *C. hystrix*, that is common in Egypt at the present day, and actual specimens of it were found amongst the floral remains discovered by Petrie at Illahun (P. E. Newberry in Petrie's *Kahun, Gurob and Hawara*, 1890, p. 47). The plant was also used for making garlands, a use to which it is well adapted.

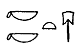
Naville attempted to show that the magical plant of Nefertum, , is a lotus, and that the plant described above is identical with it.[1] His demonstration is, however, unconvincing and rests, in my opinion, upon a mistranslation of the phrase "it grows upon its belly", i.e. trails, which phrase he renders "elle croît sur son bulbe"—a general character applying equally to every species of bulbous plant whatsoever.

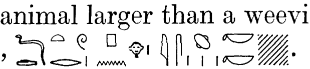
Many of the *Convolvulaceae* are important in medicine, the seeds and roots secreting powerfully active juices. The *kꜣdt*, the plant to which *šnwtt* is likened, will be dealt with in a future paragraph of these notes. The Common Bindweed of Egypt (*Convolvulus hystrix*) appears to me a probable identification of this herb.

18. The Beetle in medicine

The beetle, which in the medical texts is always written simply 𓆣, without phonetic complements, is always employed externally. The wings and body of a beetle are used in an emollient for stiff joints [H 8, 15 (115)]; to promote delivery of a child the *ḥkw* (? wing-cases) of a beetle are used in an ointment [E 94. 21 (807)]; and in a prescription for expelling the "artifice of spells" a large beetle, the head and wings of which have been cut off, is to be burned, put into fat, and applied [E 81. 13 (733) = H 11. 12 (159)].

Now the word, written simply 𓆣 in the medical texts, is always read *ḫprr* as it is in the Pyramid Texts, for instance, where the phonetic complements are added (e.g. § 697), but it seems to me likely that this is not the true reading, and that 𓆣, or 𓆣𓏤, is used as the word-sign for 𓂝𓊪𓈙𓄿𓇋𓇋𓆣. This creature is represented in the Book of the Dead (§ 32) as a large beetle or cockroach. In the Berlin Med. Papyrus, in a fumigation to expel "influence" (), a beetle, corruptly written , is one of the ingredients used [B 5. 11 (59)]. In the Demotic Magical Papyrus (*verso*, 2. 17), in a recipe to drug an enemy, a beetle is burned in styrax and medicated. Here the word is written in cipher **єпϣє**, but it is doubtless the same as 𓂝𓊪𓈙𓄿𓇋𓇋𓆣. These two cases, which prove that the beetle used for medico-magical purposes was called *ꜥpšꜣy*, suggest that the same reading should be applied to the beetle when written simply 𓆣 and put to similar uses in the Ebers prescriptions.

19. The animal 

This word occurs once only, so far as I am aware, in the medical papyri, and that is in a remedy to prevent *kkt* from devouring corn in a granary [E 98. 7 (849)]. As the remedy is a fumigation with gazelle's dung, it would seem, on the face of it, more likely that *kkt* is not a "rat", as usually translated, but "weevil", a much more serious pest for which fumigation is appropriate. On the other hand, *kkt* would seem to have been a mammal, or at least some animal larger than a weevil, as its brain is mentioned in a spell in Pap. Leiden I. 345. G 1. 8, . One can hardly imagine the magician reciting his spell over the brain of a weevil—an impossibility! As, however, there is a large lacuna after *kk* in the Leiden papyrus, the word is not certainly the same as that in Ebers.

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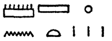
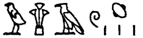
[1] *Revue de l'Ég. anc.*, I, 31–44.

20. The mineral 

This drug, which is of frequent occurrence, occurs in the medical texts as follows:

External Uses

For eyes: E 56. 2 (336*c*); E 57. 14 (354); E 57. 18 (356); E 59. 15 (371); E 59. 17 (373); E 59. 18 (374); E 62. 12 (410); E 62. 13 (411); E 62. 15 (413); E 63. 1 (417); E 63. 5 (419); E 63. 8 (421); E 63. 9 (422); to prevent growth of lashes: E 64. 2 (429); for  of the eyes: E 57. 4 (346); E 62. 8 (407).

For burns: E 67. 21 (482*e*); E 69. 8 (501); E 69. 13 (505) = L 15. 11 (57).

For wounds: E 70. 11 (521); L 14. 3 (43).

For herpes or similar: E 64. 16 (439); E 64. 19 (442); E 65. 7 (450); for alopecia: E 92. 8 (772); E 92. 15 (776); for acne or similar: E 87. 16 (721).

For ears: E 91. 2 (764); discharge of ears: E 92. 5 (770).

For toes and toe-nails: E 78. 13 (620) = H 12. 14 (175); E 78. 16 (621) = H 11. 17 (173); H 12. 11 (184); H 12. 17 (190); H 13. 2 (193); H 13. 5 (196); H 13. 9 (202).

For bite of a pig: H 16. 6 (242).

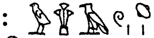
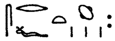
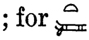
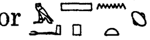
To draw out a thorn: E 88. 15 (731).

For joints and muscles: E 83. 7 (663); E 83. 21 (673).

For trembling fingers: E 79. 1 (624).

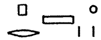
For hardness of stomach: E 43. 20 (213).

For the "Bedouin disease": L 10. 13 (28).

For various unidentified diseases: : E 27. 5 (121) and see "eyes"; for : E 24. 8 (96); for : L 3. 6 (7); for : H 11. 9 (166).

Internal Uses

As vermifuge: E 22. 7 (76); E 22. 19 (84).

This word is usually translated "minium". Not only is the name of this mineral known to be , but minium (red oxide of lead) is highly poisonous and could never be taken in internal doses.[1] *Mnšt* was used by the Egyptians as a yellow pigment for colouring sculptured reliefs.[2] Lucas has stated that two yellow pigments were used by the Egyptians—orpiment and yellow ochre. Orpiment (sulphide of arsenic) is again excluded in the present case as being highly poisonous.[3] *Mnšt* is therefore most probably yellow ochre, a soft argillaceous earth impregnated with ferric oxide. The uses generally agree with those mentioned by Dioscorides (*De Mat. Med.*, v, 108), but the Egyptians employed the drug for more purposes than did the Greeks. It is stated by Dioscorides to be astringent and good for tumours and abscesses, and that it removes hair from ulcerated areas. Like orpiment, ochre is much used for eye-complaints in the East.

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[1] The identity of *prš* will be dealt with in a future section of these Notes.

[2] *Wb. d. aeg. Spr.*, II, 89.

[3] *Cf. Journal*, XIX, 135, § 6.

Studies in the Egyptian Medical Texts: V (Continued)

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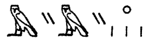
STUDIES IN THE EGYPTIAN MEDICAL TEXTS—V

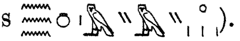
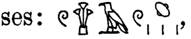
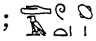
By WARREN R. DAWSON

(Continued from *Journal*, 20, 185–8)

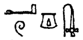
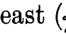
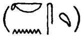
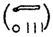
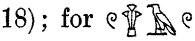
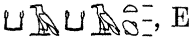
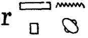
21. The plant 

THIS drug, with many variations of spelling, is frequent in the medical texts. It occurs as follows:[1]

External Uses

For the scalp (of *m.*), H 2. 1 (17) = E 86. 15 (712).
For the eyes (ditto), E 60. 14–15 (384).
For the teeth (ditto), E 89. 2 (739).
For the belly (for "heat"), E 35. 4 (175); H 1. 7 (8).
As contraceptive (fumigation), B *verso* 1. 1 (192).
To make hair grow, E 67. 2 (472).
To quiet the nerves, H 8. 8 (105); H 8. 10 (108).
To ease the muscles, H 15. 10 (230).
For the bones, H 15. 5 (226).
For swellings in the feet, B 11. 1 (125).
For the anus or rectum, Ch. B., VI, *recto*, 5. 4; 6. 13*a* (6. 7 has ).
For thirst, Ch. B., XV, *recto*, 7.
For pain in the right side, E 90. 12 (759).
For the womb, E 96. 6 (820).
For swellings, E 30. 3 (129); E 74. 9 (572); E 75. 1 (582).
For wounds ( ), E 30. 4 (130).
For aphrodisiac (anoint phallus), Ch. B., X, *recto*, 1.
For various unidentified diseases: , E 25. 21 (109); , E 79. 2 (625); E 75. 1 (582).

Internal Uses

For "influence" in the belly, E 35. 1 (173); E 35. 3 (174); E 45. 15 (231).
For  of the belly, E 54. 13 (322).
For the breast (), B 9. 11 (115).
For the bladder, H 5. 5 (70).
For the pubic region (), H 7. 10 (88).
For the rectum, H 7. 13 (93).
For the stomach (), E 41. 1, 3 (215).
For various uses: cough ( ), E 54. 5 (318); for  and , E 27. 17 (125); drink for , B 20. 5 (186).

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[1] *Abbreviations.* The letters B, E, H, and L refer respectively to the Berlin, Ebers, Hearst, and London Medical Papyri, and the numbers in brackets to the sections into which the text is divided in Wreszinski's edition of these texts (*Die Medizin der alten Ägypter*, Leipzig, 1909–13). Ed. S. = the Edwin Smith Papyrus (ed. J. H.Breasted, Chicago, 1930); Ch. B. = the Chester Beatty Papyri; CC. = the Coptic Medical Papyrus of Cairo (ed. E. Chassinat, Cairo, 1921).

The determinative is always 𓈒𓏥 (or 𓈒𓈒𓈒), showing that the seeds only were used, from which a powder or meal (𓈙𓈒𓏥) was sometimes made. These seeds were an article of commerce, kept in granaries with other vegetables and cereals (Anastasi IV, 18. 11 = Lansing, 11. 5). The word, however, does not occur in the lists in the Great Harris Papyrus nor in the list of marketable products carried by the Eloquent Peasant. The word occurs as early as the Old Kingdom, for "two sacks of *mm*" are mentioned in the Tomb of Ptahshepses (P. Montet, *Scènes de la Vie privée*, p. 132, n. 1).

The word *mm* is probably Nubian, as it occurs in the Famine Stela (l. 17), just as its homophone, 𓅓𓏭𓅓𓏭𓋇, "giraffe", is the name of a typically Nubian animal.

Brugsch (*Z.Ä.S.*, 29, 1891, 27) identifies *mm* with Ethiopian Cumin, which is referred to by Pliny (*Nat. Hist.*, XIX, 47) as a kind distinct from that of Greece and Egypt, *i.e.* 𓏏𓊪𓈖𓈖𓆰. He speaks of Ethiopian Cumin as especially good for jaundice (XX, 57). Pliny also speaks of a plant called ἄμμι by the Greeks, which is Ethiopian Cumin (see also Dioscorides, *De Mat. Med.*, III, 70, and Oribasius, *De Simplicibus, s.v.* ἄμμι). This plant is the *Ammi majus*, L., "Bullwort", or *A. visnaga*, Lam., "Spanish Toothpick". Like Cumin, which it resembles, *Ammi* is an umbelliferous plant, but is scentless and almost tasteless. The seeds, however, are aromatic, like those of cumin, dill, carroway and other plants of the umbelliferous order. According to Pliny it is this plant that is referred to by Hippocrates (*De Humoribus*, IV) as Royal Cumin, because it is more efficacious than the common Cumin of Egypt. Ibn al-Beithar treats of this plant in his Book of Simples, *s.v.* نانخواه (ed. L. Leclerc, Vol. III, No. 2202, p. 355). The plant is often called ἄμμι κοπτικόν by the Greeks, and κύμινον αἰθιοπικόν is used for magical purposes in the Paris Magical Papyrus, 30, *recto*, 2707–8.

The above indications seem to suggest the identification of *mm* with one or more species of the genus *Ammi*. It seems not improbable that the Greek ἄμμι (manifestly a foreign word) may have been derived from the vocalization of a Nubian word such as **mami*, by metathesis, just as the Assyrian word *muskanu* was adopted by the Greeks as συκάμινος, and *namtarira* as μανδράγορα (R. Campbell Thompson, *Assyrian Herbal*, 190).

22. The Plant 𓇋𓎛𓅜𓆰

This plant, written also 𓇋𓎛𓅜𓏭, 𓇋𓎛𓅜𓏏, 𓇋𓎛𓆑𓂝𓄿, etc., with det. 𓆰, but more often 𓈒𓏥, is an economic plant kept in granaries (Anastasi IV, 8. 11 = Lansing, 11. 5). Its medicinal uses are as follows:

External Uses

For swellings (*šfwt*), B 11. 4 (134), no det.; H 15. 17 (236); E 75. 9 (588) = H 9. 10 (132); for ditto of toes, H 13. 8 (201).

For wounds, E 70. 7 (519), *prt*; to promote suppuration, E 104. 11 (858*c*), *prt*; for boil or abscess on neck, E 105. 6 (860*c*).

For joints and muscles, H 8. 18 (121) = E 85. 11 (693); E 77. 6 (608), *prt*; E 77. 13 (610), *prt*; E 79. 9 (630), *prt*; E 82. 12 (657) = H 7. 15 (94), *prt*; E 83. 11 (666) *prt*.

For pain in foot, E 78. 2 (615), *prt*.

For "eating blood", E 87. 20 (723), *prt*.

For "influence", E 46. 23 (245) = H 5. 11 (73), 𓈙𓈒𓏥.

For 𓎛𓌙𓄿𓅓𓏲𓐎, B 5. 6 (55), *prt*; for 𓏏𓊃𓅓𓇋𓇋𓏏𓐎, H 11.11 (169); for 𓏤𓈙𓏏𓀜𓏤𓐍𓏴𓀜, B 5. 8, (57).

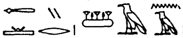
Internal Uses

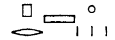
For cough, B 3. 7 (32); B 4. 4 (44).

For pain in breast (*šnbt*), H 2. 16 (30), *prt.*

For pain in belly, E 2*a*. 9 (4) = H 4. 6 (53).

For "influence", B 9. 11 (115), det. ; H 7. 1 (83); H 7. 8 (86); H 7. 9 (87); E 34. 12 (168); E 35. 12 (182) = H 1. 16 (16), *prt*; E 46. 1 (237).

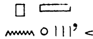
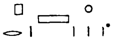
This plant has been usually identified with the Lentil, but in the list of granary stores in Anastasi IV, the word  (a Semiticized word whence the Coptic **ⲁⲣϣⲓⲛ** is derived) also occurs. As *ꜥršn* is known to be Lentil, another similar plant must be intended by *tḥwy*. It seems highly probable that a kind of Pea is meant, *Pisum arvense* or *P. sativum.* Specimens of both were found in the Roman cemetery of Hawāra (P. E. Newberry in Petrie, *Hawara,* 49). Probably the latter species, the *πίσος* of Theophrastus (*Hist. Plant.*, VIII, 1. 4; 2. 3; 3. 1; 5. 2; 8. 10), is the more likely of the two. Specimens of two species of *Pisum* were identified amongst the plant remains at Illahun (P. E. Newberry in Petrie, *Kahun, Gurob and Hawara,* 50). All the ancient specimens were much smaller than those of the present day, which shows that the art of cultivation was less advanced than it now is. Ibn al-Beithar, *s.v.* بسلة (ed. Leclerc, Vol. I, No. 287, p. 227), says that this pea is preferred by the Egyptians to the other kind, called جلبان (No. 495, p. 358). Leclerc identifies the former with *Pisum arvense.*

23. The Mineral 

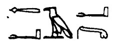
The medicinal uses of this drug are all external:

For the scalp (? herpes), E 65. 4 (448); CC 320 (164).

For muscles and joints, H 8. 8 (104); H 9. 4 (124) = E 82. 5 (655); H 15. 9 (229); E 77. 12 (610); E 80. 5 (637); E 80. 10 (640).

Reference was made to this drug in the note on (above, § 20). It is sometimes written in error , . It was believed by Brugsch to be Coriander seed (*Wb.*, II, 489) and the same opinion was at first entertained by V. Loret (*Rec. de Trav.*, 7, 111), though he afterwards changed his view in favour of Juniper berries (*Journ. Asiatique*, Sér. 8, x, 120; *Flore Pharaonique*, 2nd ed., 41). W. Wreszinski adhered to the rendering Coriander (*Lond. Med. Pap. . . .*, 93 and elsewhere), and this meaning was also retained by Budge (*Eg. Dict.*, 243, *b*).

The substance, however, is clearly a mineral, and its identity with Minium (red oxide of lead, Pb_3O_4) is placed beyond all doubt by its occurrence in the London-Leiden Magical Papyrus, where it is used of the red colouring matter in lamps (see ed. Griffith-Thompson, I, 44 *note*). The word has survived in Coptic as **ⲡⲏⲣ̅ϣ̅** (S.) and **ⲫⲏⲣ̅ϣ̅** (B.). It occurs in the Coptic Medical Papyrus quoted above in a remedy for Herpes (see Chassinat's note, *Un Pap. Méd. Copte*, 281). *Cf.* also Jeremiah xxii. 14, where the LXX has *μίλτος*, and this is equated with Minium by Pliny (*Nat. Hist.*, XXXIII, 38).

24. The affection called 

This word, which frequently occurs in the medical texts, I have translated in the foregoing notes and elsewhere as "influence", and this rendering requires justification. As the transliteration of this word forms the awkward group *ꜥꜣꜥ*, I will refer to it by the symbol *Ω*.

The word *Ω* makes the point of contact between medicine and magic. It was envisaged as some evil secretion injected into the body of the patient by a god or a demon, and its effect was to cause suffering. It is certain that *Ω* was not a specific disease, but was used to express illnesses of a vague and perplexing kind which could not be located in any particular organ and which had no external manifestation. Such affections as "stomach-ache", acute or suffused pain, vertigo, debility or nausea would be considered by the Egyptians as resulting from the presence of *Ω* in the patient's body. In many cases the *Ω* is definitely stated to be that of "a god or a goddess, a dead man or a dead woman, a male enemy, a female enemy", etc.—a familiar formula. Sometimes, however, the *Ω* of a particular god is named, *e.g.* Horus (L 13. 4 [38]). *Ω* is used in parallelism with 𓂡𓏏𓏲𓏏𓂡𓏥, "poison", in Leiden Pap., I, 348, *verso*, 6. 6, thereby indicating its harmful nature, and in parallelism with 𓎛𓂓𓅡𓀁𓏤 "magic" in Ebers, 34. 10 (168). The injection of semen into a patient by a demon is indicated in Toronto Ostrakon, C. 1 (line 6). The word *Ω* is used in the physical sense of semen in Pap. Bremner-Rhind, 28. 27, and also, according to *Wörterbuch*, I, 166, in the texts of the Tombs of the Kings (Litany, 44).

The treatment of *Ω* is nearly always by internal medicines, with the intention of killing the "influence" or causing the patient to void it by natural means. In Berlin Med. Pap., 5. 9 (58) and the seven alternative remedies that follow, the *Ω* is treated by fumigation. If any part of the body is named as being the seat of the *Ω*, it is always the general term 𓄡𓏏𓏤𓄹 "belly", "abdomen", or 𓄂𓏏𓏭𓄣 "breast", "thorax". *Ω* is never spoken of as being seated in the head, the limbs, or in any specifically named organ.

The foregoing remarks are my justification for using the word "influence" as the translation of *Ω*. I cannot think of any single word that better expresses its nature.

For the sake of completeness, I give below all the instances of *Ω* in the medical papyri:

E 19. 17 (62); E 24. 14 (99); E 31. 6 (138); E 34. 10 (168), "to drive out magic and *Ω* of a god or a dead man from the belly of a person", followed by six alternative remedies; E 44. 13 (221) = H 6. 11 (79); E 44. 15 (222) = H 6. 12 (80); E 44. 17 (223) = H. 6 14 (81); E 44. 19 (224) = H 6. 15 (82); E 44. 22 (225) = H 6. 16 (83); E 45. 4 (226) = H 7. 2 (84); E 45. 6 (227); E 45. 9 (228); E 45. 10 (229); E 45. 14 (231); E 45. 16 (232); E 45. 23 (236); E 46. 1 (237); E 46. 2 (238); E 46. 4–8 (239–240); E 48. 8 (241), an external remedy ending with "apply it thereto", but no part of the body is named, and 𓄡𓏏𓏤𓄹 must evidently be understood; B 5. 9 (58) and seven alternatives following, all fumigations; B 9. 10 (114) and two alternatives; B 21. 1 (189), a spell; L 13. 3 (38), also a spell.